This only (1)

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REMARKS

UPON AN

Advertiſement,

OF A

MEETING

At Turners-Hall.

He that is firſt in his own Cauſe, ſeemeth Juſt; but his Neighbour cometh and ſearcheth him, Prov. 18.17.

The fooliſhneſs of Man perverteth his Way; and his Heart fretteth againſt the LORD, Prov. 19.3.

HAving ſeen an Advertiſement, ſubſcribed *G. K.* Relating to a Meeting to be held by *George Keith* and his Friends in *Turners-Hall, London*, the 11th of *June*, 1696. My Curioſity led me to Read it, having heard he was a Man of Learning and Diſtinction. And therein I obſerve theſe things:

Firſt, That it Principally related to ſome things already Expreſſed in Publick Print.

Secondly, To four Men expreſſed by Name, viz. *William Penn, George Whitehead, Thomas Ellwood, John Pennington.*

Thirdly, To a Meeting called the Second Days Morning-Meeting, for Countenancing *some Books*, Particularly one from *Pensilvania*; called, *A Modest Account of the Principal Differences in Point of Doctrine*, &c. which is chiefly, as I perceive by view thereof, a Collection out of former Books of *G. K*'s. &c.

And the other part of this Advertisement is, to give Account of the Cause to Intimate such a Meeting.

And one Cause assigned is, That he hath neither Time nor Abillity to Print Answers.

And another, That a Meeting of People have owned him in their Printed Testimony, called, *A Seasonable Testimony*; which therefore he accounts is Parallell'd with what the *Quakers* did some Years ago against *Tho. Hicks*.

And much of the other part being Invectives, and black Epithites, he brings forth and casts upon the said Persons.

All which I must need say falls greatly short, in my Opinion, of rendering the said *G. K.* a Person justly Meriting the Character of a Man of Learning and Distinction, or Wisdom, or Justice.

For had he been such an one, so much Folly, Pride and Conceitedness would never have dropt from his Pen.

His, Folly *1st*, In proposing a Meeting under the Restrictions and Limitations he prescribes, *without Throng or Croud*, when he gives a Months publick notice in *Print*, of Time and Place, in this Populous City.

2dly, In desiring them to be there to hear themselves Charged, and Proved Guilty, of the following Things; when he hath already Charged them to be Guilty, and that in Publick Print, of Defamations, *&c.* and most Erronious and Hurtful Principles, to the great Shame and Scandal of the *Christian Religion*: But he pretends a Justness, in desiring them to be there, to hear themselves proved Guilty; by which he shews he hath not yet been so Just, as now he would seem to be; but so far as his Charge will go towards Proof, he is not wanting to do it, and that in Print, before such hearing

Would ever a Scholar, or Wise Man, manifest such Folly, thus to expose the said Persons, without hearing, or being justly desired to be present, to answer to their several Charges.

Is not this like *Abbington Law*, viz. Condemn first, and Try after; and contrary to the Wise Mans saying, viz. *Blame not before thou hast examined the Matter; first understand, and then Rebuke*; And below *Felix* his saying of *Paul*, *I'll hear thee and thy Accusers when they come Face to Face*?

3dly, The

3*dly*, The Pride and Conceitedneſs of this Man to me greatly appears, in his taking upon him ſo Peremptorily, in Publick Print, to ſummons ſo many Perſons to attend him at Time and Place he ſets and Appoints; ought not they to be conſulted with, about ſuch a Meeting, and Inquired of, whether they would Conſent thereto, and agree to Time and Place? Was it not ſo with the *Baptiſts* and the *Quakers* formerly? If not, I think it ought to have been ſo; but for this Man, that without ſo doing, appoints Time and Place, and Summons; and moreover ſuggeſts, that if few or none of them be preſent, that it is from a being conſcious to themſelves of the badneſs of the Cauſe: This makes me think of the *Proverb*, *Haſty Folks never wants Wo.* Why ſo haſty to conclude they are Conſcious of the badneſs of their Cauſe, before they are heard? Beſides, are there not many juſtifiable or allowable Reaſons, to Enduce them to the contrary, or occaſions to Excuſe them? Therefore why ſhould this Man of all others, be ſo haſty to Condemn them *ALTOGETHER UNHEARD*?

For inſtance, If theſe Men, with regard to the preſervation of Peace, and preventing ſuch Diſorders and Riotous Actions, that may be committed at ſuch Aſſemblies, ſhall rather chooſe to content themſelves with ſuch a Vindication, that may be more Peaceably, and Inoffenſively managed, muſt there be no leſs then a Conſciouſneſs of Guilt to be preſently concluded on their ſide, without hearing and peruſing their Anſwer already in print? For will not ſuch that impartially examine what both writes, be a fitter Judge then this Man in his own Caſe, who Accuſes, Summons, and paſſes Sentence, upon his own Authority, and without hearing? For the time he hath appointed for that, is not yet come: But the Proverb is, *Curſt Cows have ſhort Horns.*

But truely after all, it's my Advice both to this Man and the *Quakers*, to make better uſe of the preſent Priviledges and Liberty they enjoy from the Government, than to incur their Diſpleaſure, and expoſe themſelves to the rage and fury of a mixed Multitude, to the Endangering the Breach of the publick Peace, and thereby give a juſt occaſion of Offence to the Magiſtrates, which tho' it may not be by them immediately, yet may occaſionally, and may tend to the great ſhame of their Profeſſion, and Scandal of the Chriſtian Religion.

And if the People *G. K.* is joyned with, are ſo few, ſo poor, or ſo Niggardly, as they will not be at a little Charge in Printing Books, relating to their Religious Controverſies, in matters of Faith, they'll ſhew leſs Zeal to the Cauſe, than thoſe *G. K.* writes againſt, and accounts in Error: And his Friends thereby give but little Demonſtration

ſtration of their love to him, or of their owning him, except in Words.

And altho' I have made ſome Remarks on the Method propoſed by *G. K.* to ſhew his Folly therein, and alſo his preſumption, as it appears to me in his Concluding others to be, what he thinks and ſays they are, without or before hearing (for that time is not yet come) as if he, tho' in his own defence, was the great Judge of Matters of Fact, and prime Director of Method and Manner to proceed, Summons, Hear, Try, Judge, Condemn, Acquit, Excuſe or Diſcharge, Alter and Change, Way, Method, and Place, as well as preſcribe, if he ſees meet. Oh what a great HE this Man conceits himſelf! And what a power he aſſumes! It beſpeaks his Pride, and he to be ſuch an one as ſeeks Preheminence. For what Juſt or Legal Power or Authority hath he to do this? Sure he doth not well underſtand our *Engliſh* Laws, which have made better Proviſion, than to admit or allow any to Exerciſe an Arbitrary Power over her free-born *Engliſh*; to Summons, Hear, Judge, at will and pleaſure, and in their own Caſe.

This, as an *Engliſh* Man, I ſo Illy reſented, that I have Adventured thus to ſhow my Opinion, and give my Advice, not deſigning to Interpoſe in the Management of the Controverſie: But rather deſire the Provoker, and the Provoked, may diſpoſe themſelves to the ſtudy of Quietneſs, and in a proper way to be Inſtrumental to put an End to their Controverſies, and get a winding Sheet for it, that it may be Buried, and never have a joyful Reſurrection, what ever they may, that are concerned therein.

VALE.

FINIS.